

Contributions.

THE GOLDEN-ROD.

From the flying train, behold,
Ever changing fields of gold,
Sunny slopes in luster laid,
And old gold the hills in shade;
Golden, golden! Wave the plume,
Freedom's fellows give the room;
Unsubdued by wit of man,
Symbol flower, American.

Like a bit of sky at night,
Full of constellation light,
Comes the vision of thy plume
Bending o'er with starry bloom,
Sunshine, dew and burnished gold,
Each declare the story old,
How in endless chain of thought
Wisdom unto wonder wrought.

Symbol flow'r, American,
Underneath I see thy plan—
Brotherhood of stems that run
Closer till they meet in one.
Type of higher federation—
States unite, and lo, a nation!
To the world the lesson give,
How to govern, how to live.

Rich the bounty, here we see,
To a people ever free;
Plenty flows as beauty beams
In a thousand golden streams.
To a nation Golden-Rod
Lifts its head above the sod,
Love and justice to propose,
Gold for friends, the rod for foes.

— Vick's Magazine

PASSOVER AND LORD'S SUPPER.

Dear Brother Editor and readers of the EVANGELIST:—Since you have kindly invited me to "write again" I shall try to respond, and that with a lengthy article on an old and much controverted subject.

Feeling a consciousness that the views I shall present are not those generally held by the Dunkard Church, and the major part of the Brethren Church, I invite the more cheerfully the candid attention as well as the friendly criticism of all who may read this article. The views entertained by the large majority of professors of the Christian religion, are as nearly, as I can give them as follows:

1st. The passover was exclusively a Jewish right, and was the last meal that Christ ate with his disciples prior to his crucifixion.

That that meal was the passover, nothing more and nothing less, and that was the end of it. 2nd. That the bread and wine were instituted at the close of the Paschal Supper, and are perpetuated in the church and known

as the Lord's Supper. This view of the case, is vigorously opposed by the Dunkard Church, as well as by our own, as being untenable; 1st, because the meal was eaten about twenty-four hours before the legal time, which, it is claimed, would have made Christ a transgressor of the law. 2nd, that the bread and the wine are no where called the Lord's Supper, that these symbols in no sense constituted a supper, and especially not the Lord's Supper from the fact that the Lord did not partake of them. I more than agree with this latter class of theologians. I fully believe that the position held by churches in general is untenable, and I moreover believe, that the position held by the Dunkard family, is equally untenable. For the forgoing reasons, I shall present a third position, and as I claim one, and the *only* one, that is tenable through all the phases of the investigation.

I will state my position in plain and ambiguous language as follows—1st. the meal eaten by Christ and his disciples on the night of the betrayal was a *dual* meal, including by some inexplicable method, both the elements of the Jewish passover and the Lord's Supper.

2nd. The bread and wine were in no sense the, or any part, of the Lord's Supper, but were taken "After Supper," and are perpetuated in the Church and properly called the "Communion," symbolizing the dual fact, that Christ's blood was shed and his body broken for us.

Before entering upon the investigation of the question of tenability allow me to say, I can truly sympathize with our brethren who honestly believe that the meal on the night of the betrayal was in no sense the Jewish passover. I too, so believed, taught, and contended, with the utmost confidence in the invulnerability of the position for over thirty years. I heard Elder James Quinter contend for the same with all the eloquence, zeal and power characteristic of the man. And to my astonishment he told me personally years afterwards, that he never did see his way clear in the claim that Christ did not eat the passover on the night before his death. I expressed some surprise at his statement and asked him for the

source of his doubt in the correctness of our position. He looked at me with the earnestness which only he could command, and said, "Bro. Brown, the ever present fact, that Matthew, Mark, Luke, and Christ, call the meal they ate that night *the passover*, and there being no other passover in existence than the *Jewish*, has ever filled my mind with doubt."

Permit me right here to ask: Is not that enough to convince any reasonable man? I now feel just a little bit ashamed of myself for having so long tried to defend a position that I now regard as absolutely nothing but an empty assumption. I feel quite sure, that if I with my brethren who now feel inclined to oppose my present views had never belonged to the Dunkard Church we never should have fallen into palpable error of denying that Christ ate the passover on the night of the betrayal, and many will no doubt remember with myself, that with all the power, and nobleness of the man, Brother Quinter had this one weakness. He *would* serve the church, right or wrong, and in this case he taught what the church believed as against his own convictions. But for this peculiar trait in his character, Brother Quinter would have cast his lot with the Progressives in 1882.

I will now bring the proof that Christ did eat the passover, (of course the Jewish passover for there never was any other) and this he did about twenty-four hours before the legal time.

1st. "Where wilt thou that we prepare for thee to eat the *passover*?" Matt. xxvi, 17.

2nd. "And he said, go into the city to such a man, and say unto him the Master says, 'My time is at hand *I will keep the passover* at thy house with my disciples.'" 18.

3rd. And the disciples did, as Jesus had appointed them, and they made ready the *passover*." 19.

4th. "Where wilt thou that we go and prepare that thou mayest eat the *passover*?" Mark xiv, 12.

5th. Where is the guest chamber where I shall eat the *passover* with my disciples?" Mark xiv, 14.

6th. "And they made ready the *passover*." Mark xiv, 16.